¶ The deyenge creature.

BRITISH MUSEUM

Alas that euer I fynned in my lyfe to me is
come this daye the dredfull tydynges that
euer I herde / here hath ben with me a ser-
geaunt of armes whose name is crewelte
frome the kynge of all kynges / lorde of all
lordes / and Juge of al Juges lyenge on me his mace of
his offyce sayenge vnto me I arest you & warne you to
make you redy and p ye fayle not to be redy euery houre
whan ye be called on / ye shall not wete whan. And cal
sadly to your remembraunce your olde and longe contyn
ued offences / the goodnes of god how largely he hath
departed with you the gyftes of nature / the gyftes of
fortune & the gyftes of grace / & how he hath departed
with you largely and ordeyned you at your baptim thre
sad borowes that ye sholde saufely and surely be kepte in
your tender aege as well frome dyces as fro bodyly pe-
ryll & ordeyned you a good aungell to kepe you and to
counseyl you yf ye haue be cõseylled by hym bethynke
you. And whan ye come to the yere of discrecyon he or-
deyned you thre sad counseyllers / reason / drede / and
conscyence yf ye haue be rewled by theyr counseyll call
that to your remembraunce. He ordeyned you also .v.
wyttes / seruauntes that ye sholde be mayster of & rule
them after your discrecyon / that is to saye your seyn-
ge / your syght / your herynge / your speche / and your tast
How haue ye rewled these that be vnder youre obeysa-
sance me thynketh ye haue moche thynge to answere for
for the Juge that shall syte vpon you he wyll not be
percyall nor he wyll not be corrupte with good but he
wyll mynyster to you Justyce & equyte certaynly as well
as this There were certayne thynges he forbad you and
the thynges ye sholde kepe in ouy wyle / that is to wete

the seuen deedly synnes/and al thynges that sholde pro uoke moue or stere you therto he badde you flee / haue ye do soo/haue ye kepte his commaundementes.x. And yet that is but lytell thynge.

¶ The lamentacyon of the dyenge creature.

ALas alas excuse me I can not / and whome I myght desyre to speke for me I wote not / the daye and tyme is so dredful/ ỹ Juge is so ryghtfull myn enmyes be cruell my kyn my neyghbours my frendes my seruauntes be not fauourable to me/and also I wote well they shall not be herde there.

¶ The complaynt of the dyenge.
creature to the good aungell.

OMy good aungell to whome our lorde toke me to kepe where be ye now me thynketh ye sholde be here now and answere for me for the drede of deth dy⁊ troubleth me so that I can not answere for my selfe he re is my bad aungell redy and is one of my chefe accu⁊ sers with legyons of fendes with hym and I haue no creature to answere for me / alas it is an heuy caas.

¶ The answere of the good aungell
to the dyenge creature.

SO to your badde dedes I was neuer consen⁊ tynge. I sawe your natural inclynacyon more dysposed to be rewled by your bad aungell than by me how be it ye can not excuse you but whan ye were pur⁊

posed to be ony thynge ꝑ was contrary to to ꝑ cõmaan dementes of god I fayled not to remembre you that it was not wel and counseylled you to flee the places of peryll and the company that sholde stere or moue you ther to can ye saye nay hereto/how can ye thynke that I coude answere for you.

¶ The complaynt of the dyenge creature to reason drede and conscyence.

O ye reason drede and conscyẽce ye were assygned to be of my counseyll now come I requyre you & helpe me to answere for me for my defautes be so many and so abhomynable in the syght of hym that shall be my Juge and my accusers be so many & so vnfrendly that they leue not one defaute behynde. Now come I requyre you & helpe to answere for me for it was neuer so grete nede. The fere and the drede that I am in dysl troubleth me so that one worde I can not speke for my selfe. Alas that euer I sawe this daye.

¶ The answere of reason.

BE ye remembred that our lorde ordeyned you a good aungel and a badde aungell/& he ordeyned you reason & discrecyon to knowe the good frome the yll & he cõmaunded you to do good & leue the euyll/he put you in free choyse whether ye wolde do well or euyl ye ought to call to your remembraunce how well god hath done for you & helped you in euery daunger & peryll he wolde haue ben loued dred & serued accordynge to the manyfolde graces and kyndenesses that he hath shewed vnto you how to answere for you I wote not lothe I am to accuse you/and excuse you I can not.

¶ The complaynt of the dyenge creature to dzede saynge thus.

A Dzede where be ye is there no helpe and socour with you to speke for me whan I shall come to my Jugement.

¶ The answere of dzede.

NO certaynly for whan ye where set in pleasaū ce & delectacyon of ỹ worlde reason put put in your mynde ỹ ye dyde not wel/and I dzede was w̄ you at all tymes and in euery place and fayled not to speke vnto you and to put you in mynde of the same of this worlde and dzede of dampnacyon and of the peryll that wolde folowe as well here as elles where rehersynge vnto you the punysshementes that our lorde ordeyned for synne saynge vnto you. Se ye not how gracyously our lorde hath called you frome synne & wzetchednes yf ye wolde vnderstande it / how hath he longe kepte you in worshyp estate and in prosperyte and coude not knowe the goodnes of god / how hath he chastysed you and how ofte by losse of your chyldzen/losse of your kyn and frendes / losse of youre goodes and losse of all tho thynges that ye coude not be pleased with and set you in the indygnacyon of the grete hygh and myghty prynce and helpe you out of the daungers and perylles that ye haue ben in at all tymes / and yet haue ye not loued hȳ dzed hym and serued hȳ that in all these perylles hath preserued and kepte you and hath ben so gracyous and good lorde to you who sholde speke for you. I/nay certaynly.

¶ The complaynt of the dyenge creature to conscyence saynge thus.

ALas conscyence is there no helpe with you I haue herde saye longe a go the worlde was to curste / but I wolde hope that conscyence wolde haue compassyon of my dystresse and moche the more that I am frendles.

¶ The answere of conscyence to the dyenge creature.

I Am sory to accuse you and excuse you I can not for conscyence and drede haue ben but seldome frome you and called vpon you in euery tyme & place of perylle bad you flee ỹ occasyons of synne ye myght haue fled at that tyme and wolde not / now ye wolde flee deth and can not / we sholde speke for you & dare not & though we wolde it auayleth not ye must sorowfully and mekely suffre ỹ Iugemẽtes that ye haue deserued

¶ The complaynt of the dyenge creature. to the fyue wyttes.

O ye fyue that were ordeyned to be my seruaũtes & vnder myn obeysaunce & to haue be rewled at all tymes as I wolde haue you / Is there no good worde that ye may a forde to saye for me and recorde my demenynge to you & reporte of me how I haue rewled and gouerned you ỹ were take me to kepe rewle & gouerne me thynketh ye sholde saye for me now / who myght so well saye for me as ye fyue / ye haue ben with me contynually euer syth that I was borne nyght and daye and neuer at no tyme from me thynketh of your kyndenesse ye sholde haue compassyon vpon me and saye the best that ye coude saye for me. I haue ben frendely to you and brought you in euery place of pleasaunce and speke to fayth and hope for me that they wolde

charytably doo my message vnto the moost gloryous prynce that euer was is or shalbe

¶ The answere of the fyue wyttes.

CErtaynly we meruayle that ye wolde desyre vs to speke for you vnderstandyng these worship full people haue denyed and refused to speke for you your good aungell reason drede and conscyence/ how sholde we be herde or what credence wyl be gyuen vn to vs that haue ben your saruauntes and vnder your obeysaunce and no thynge at all tymes but as ye haue cōmaunded vs to do call to your remēbraūce how ye haue rewled vs fyue/ syght/ herynge/ felynge and thought ye haue at all tymes brought vs in places of pleasaūce & dysporte/ & thoughe it were dysporte and pleasaūce/ for the tyme it is now sorowe wepynge and waylynge for your sake ẏ we can not excuse you nor no thynge saye for you that myght be to your wele or to your ele for we haue ben preuy & partyners to alẏ hath ben mysdone in ony wyse and in euery place and your offenses in euery thynge is in your defaute for and ye hadde sadly ruled vs and lyke a souerayne ye sholde haue restrayned in vs euery vyce for we sholde haue be ruled by you in euery thynge/ & other wyse thā ye wolde haue vs do we wold not do therfor of necessite your defautes must be layd vpō you for we haue do as seruaūtes shold do & obeyed you in euery thynge & dysobeyed you in no thynge/ wherfore of ryght ẏ peryll must be yours what credence wyll ye gyue to vs thā yf we shold say well of you the people wolde say that we were fals dissymulours & fauourers of synne.

¶ The lamentacyon of the dyenge creature.

ALas there is no creature that I can complayn me to but vtterly refuseth to saye ony thynge that myght be to my comforte.

¶ The cõplaynt of ỹ dyenge creature to fayth & hope.

O holy fayth & hope in you is all my truste for how greuously and how myscheuously ỹ euer I offẽded god you displeased I neuer. I haue alway bylcued as ỹ chyrche of crystendome hath taught me and specyally is of the mooste holy incarnacyon I was neuer in thought. I haue bylcued in the blessyd and mooste glorious trynyte fader sone and holy gooste I haue bylcued that the seconde persone of the trynyte descended in to the bosom of the mooste glorious and pure chaste meke vyrgyn that euer was is or shall be and medled his very godhede with her pure chaste vyrgynyte & maydenhed and in her bosom was parfytly very god and man conceyued by the grete mystery of the holy gooste without knowlege or company of ony erthly mã and she a pure chaste vyrgyn flowrynge in vyrgynyte and by herynge of the holy archaungell Gabryell whiche brought vncame to man kynde. Now holy Fayth take with you hope & ye twayne of your perfyte charyte be my aduocates in the hyghe courte / and refuse me not nor dysdayne me not for myne horryble and abhominable synnes that I hane done / whiche asked vengraunce in this worlde / and dampnacyon eternall without the mercyes of hym whiche is almyghty / What meane

myght I haue therto. I praye you counseyll me for ye
knowe well that my reason neuer dyscorded with the
fayth / and as to you Hope I hope all wayes that ye wyll
saye for me that I haue alwayes hoped to the mercyes
of god almyghty and that I sholde be one of the chyl-
dren of saluacyon and one of tho that sholde be rede-
med by the precyous and bytter paynfull passyon as
other synners haue be and certaynly other plee nor re
systence I can not make. But and ye twayne wolde
be a meane for me to that mooste glorious and pure
chaste vyrgyne that chosen was by one assent of all the
hole glorious trynyte to doo the mooste glorious and
worshypfull acte that euer was done for her chastyte
her pure vyrgynyte her meke nesse her vertue and her
constaunce was cause that she was chosen by all the ho
le glorious trynyte to be doughter mother and spouse
to the mooste glorious trynyte and that she sholde bere
hym that sholde redeme all mankynde from dampna-
cyon who may soo well be aduocatryse to the fader the
sone and the holy gooste as she and ye wyll be meane
to her sone for me I hope she wyll not refuse me / for I
vnderstande and knowe well that she hath holpe ma-
ny a synner that hath ryght greuously offended and in
the holy psalme that was made bytwene her and her
cosyn saynt Elyzabeth it was sayd that all generacy
ons sholde blysse her. I hope at the begynnynge of the
worlde oure lorde put not me out of his nombre of tho
that sholde blysse his mooste holy moder and recorde her
mercyfyte and grace that she shewed to synners what
they haue none other socour ne helpe. She is moder
of orphans / and she is consolacyon of theym that ben
dysolate she is guyde to all that be out of the ways

to set theym in the ryght waye. I am an orphan I am dysolate. I am out of the waye I wote not where to crye and call after socoure and helpe but onely to her that bare our redemptour who may so well be meane to the sone as the moder. And ye twayne Fayth and Hope wolde be meane to the moder of mercy for me. Now gracyous Fayth and Hope doo your parte and dysdayne not my request thoughe I desyre you to this occupacyon / so. and ye twayne wolde denye to saye for me I thynke I shal fall in dyspayre for on whome to call after socour I wote not / and to put my selfe in prees as a poore naked beest vnclothed of vertue and replete with vyces naked of grace and in myn owne defaute and to come to the presence of the kynge of all kynges and vnpouruayed of all thynges that wolde accorde with his moste ryall and Imperyall estate I dare not take it vpon me I sholde be in suche drede and fere I sholde not con ne dare not speke for my selfe for I haue prayed my good aungell to speke for me and he hath denyed it. I haue called vpon Reason Drede and Conscyens and they haue answered me full heuyly that they be lothe to accuse me and excuse me they can not / and alledgeth many a greete resonable cause why ꝑ I can not say nay to. I haue called vpon my seruaun-tes whiche were take me to rewle and gouerne as I wolde answere for theym / and they answere me ryght sorowfully and say yt they sholde say ony good worde for me they sholde not saye trouth of me and casteth to me that peryll that no body wolde geue credence vnto the ym yf they wolde saye well on me but call theym. flatterers fals dysly mulours and flaterers of synne. A / las alas I haue heuyly dyspended my longe lyfe that

in all this longe tyme I haue not purchased me one frende to speke for me. Had our lorde of his moost ample grace ordeyned me immedyatly after my crystendome to haue dyed forth with I myght saye I had be borne in a gracyous houre. But wolde it please your goodnes to speke for me and vnderstande whether I shall haue hardynes to make a byll to the blessyd lady and moost holy vyrgyn that euer was and she that dysdayneth not nor denyeth not synfull synners whan they call after grace. Notwithstandynge her chastyte and her pure vyrgynyte excelleth all other vyrgyns. Now good go your waye & lette me wete how I shall spede for all this tyme I lyue in suche drede and fere ỹ me were better dye anone than lyue ony lenger in the drede that I am in. And also I haue so grete drede and fere of the ryghtwysnes of almyghty god that I am almoost deed for fere. for reason drede and conscyence sayd to me full shortly that the hyghe Juge sholde not be percyall nor he wolde not be corrupte with good but he wyll mynyster to me Justyce certaynly but and he attcyneth to mynyster to me Justyce without fauour I wyll appele to his mercyes certaynly for other remedy is there none parde. Origene our blessyd lady helpe Thyophyle & syr Emery how sholde they haue done ne the moder of mercy had ben and many another synner that her grace hath holpe. She is quene of heuen lady of the worlde and empresse of hell / and sayngе to her sone cryste Jesu hath dyed and suffred so tourmentous a deth and in her owne syght to her grete socour and moderly compassyon I hope she wolde be lothe that ỹ eke precyous passyō sholde be lost in ony creature that her blyssed sone suffred so pacyently.

¶ The answere of fayth & hope to ỹ dyenge creature.

HAue ye none acqueyntaunce With our brother Charyte We mervayle that ye haue not spoken of hym in all this tyme/for and ye were Joyned With vs twayne your message shoulde be the more acceptably herde manyfolde.

¶ The lamentable complaynt of the dyenge creature to fayth hope and charyte.

CErtaynly I haue but lytell deled with hym I was neuer conversaunt with hym & that me repēteth now for I fele by you twayne that he may do moche in the hygh courte I haue more deled with benyaunce than I haue with charyte/for I wolde haue ben auenged vpon euery man by my Wyll whan the people had slayne my chyldren my kyn my frendes & robbed & spoyled my selfe certaynly I wolde haue ben a wroke right fayne and I had had power to my wyll but though my power were lytell certaynly I haue hated them and wylled them to haue ben done to as they haue done to me/and wel I wote that is not the ordre of charyte But now I hertely crye god mercy our blessed lady & you holy charyte of the that myn enemyes here afore god oure blessed lady & you thre I forgyue them all that they haue done agaynst me/& wyl not be auenged though I myght. And I pray you holy charyte thoughe it were longe or I were aqueynted With you be not the lother to doo for me I sore repente me that I haue thus vnresonably & vnwyttyngely absented me from you & hertely I crye you mercy/& praye

you of your charyte to put out of your mynde my pre-
sumptuous holy for certaynly I shall neuer doo so mo-
re agayne but in euery thyge that I haue to do I shal
desyre your fauoure socour and your counseyll and I
vtterly denye and desyre vengeaunce and neuer to dele
with hym no more how someuer I be done to but take
it in pacyence and thynke as me ought of ryght that
worse than I haue ben doone to I haue deserued to be
done to / but that is not the worlde / for hym haue I ser
ued and pleased and displeased almyghty god that is
maker of all thynge and his holy begoten sone that con-
ceyued was of the holy gooste and borne was of a pure
chaste vyrgyn and dyed for our redempcyon whan I
haue greuously offended and broken his commaunde-
mentes in all thynge knowynge that I dyde not well
wherfore my peryll is the more. Nor I haue not called
after ỹ blessed holy gooste graces mercy socour and her
helpe whan I haue ben in places of peryll of deedly
synne. Nor I haue not called vpon that mooste holy pu
re chaste and mooste excellent vyrgyn and I haue be sou
ght her of grace and she tourned her vysage frome me
not for lacke of fayth but for me thoughe that her mooste
excellent charyte and chastyte muste of very ryght ab-
horre my synnes and all thynge that I pleased the worl
de with I knowe well that I displeased hym that re-
demed me with his precyous passyon. And this I wo
te well deserueth a grete punysshemente than I haue
it suffred and there as me lacked suffycyaunce and bol
denes to come in the presence of theym that I haue so
greuously offended / wyll it please your goodnes Fay
the Hope and Charyte charytable to goo and stere
and be meane for me to the mother of mercy and pyte

that she wolde go for me to the glorious trynyte and take you thre with her / for wele I wote the glorious trynyte wyll nothynge denye that she desyreth they vnderstande her perfyte charyte suche that euery creature that calleth after grace she hath pyte vpon them haue they neuer so greuously offended. I sholde fal in dyspayre & I had not perfyte trust in her grace mercy & pyte. And so I haue grete cause for to haue brought my Joly loule in to grete bondage and in suche aduersyte without remedy that it passeth my power to ease hym or helpe hym nor the grete specyall truste that I haue in that moost blysfed good lady and in you holy Fayth Hope and Charyte.

Chow the sorowfull sowle complayneth hym to the dyenge creature saynge thus.

HOw nyghe haste thou done with thy mayster the worlde / how nyghe be ye twayne departed vnderstandest thou not how vnsure he is / and at thy moost nede wyll fayle the / haste thou not syth afore thys tyme in the tymes of thy grete aduersytees and troubles / what hath he eased or prouyted the. Certayne but lytell or nough / for and he haue flatered or dyssymuled with the one daye or one houre he hathe lowred and grutched with the more than an hole yere therfore. Haste thou not vnderstande hym afore in all this tyme / but hanged vppon hym all ways as longe as thou myghtest / and yet more lenger woldeste thou yf that thou mightest / but now the season and tyme is come that he wyll departe and go frome the / and what

dystresse that euer thou arte in lytell wyl he fauour so
cour or helpe the / suche as thou thynkest be thy frens
des wyll shewe the a fayned fauoure tyll they knowe
the certayne of thy ryches and yf thou haue good they
wyll cherysshe and fauour the for the season / and com
playne and wayle thy deth. And yet they wolde full
fayne thou were ago & be ryght gladde with thy deth
and whan tyme thyne eyen be closed / thy herynge ago
thy speche withdrawen & may not speke / than shalte
thou se what thy mayster the worlde wyll doo for the /
seke thy cofers he wyll & euery corner by the waye of
lykelyhode that ony good is in / and lytell wyl they de
parte with to the than / & lytell compassyon wyll they
haue vpon thy poore soule / and they fynde lytell or
nought in thy cofers what wyll they saye / thou thou
than they wyll saye thou were a fole a waster thou cou
dest not kepe / thou spendest more than thou haddest /
thus wyll they saye by the / & though they fynde moche
thou shalt haue but lytell therof & fare but lytell the
better / and yf they fynde but lytell they wyll grudge
with the & saye the neuer a good worde / thynke theron
by tymes & be thyne owne frende / for and thou can not
loue thy selfe who wyll loue the / canste thou loue ony
creature better than thy selfe / & yf thou do soo in fayth
thou arte not wyse / remembre what I saye now / for
thou shalte fynde this true euery worde / and thoughe
I speke thus greuously & straytly vnto the meruayll
not for it. I am that shall abyde suffre and endure the
paynes for thy defences. Alas that euer I was cow
pled with the / & so haue I cause to saye / for I shall be
punysshed without fauoure for thy dedes / how haskely
how soone I cā not saye. ¶ How vnauysedly and how

vnkyndly thou purueyest for me I wote neuer how
sholde ony other creature haue compassyon vpon me
whan thou haste not that syght that thou were fyrste
fourmed a creature I haue alwayes be with the and
neuer frome the and in the aege of thyne Innocencye
was kepe full vertuously to my grete comforte. And
in thy myddle age was kepte full vycyously and syn-
fully to my grete sorowe/and in thyne olde age lytell
or noughte remembred thy wretchede lyuynge. Alas
Alas Alas that euer thou & I were coupled to gyther
for the season hasteth faste that I must goo to paynes
for thy myserwle and endure payne whether it be eter
nall or for a longe season I wote not what remedy thy
worldely frendes wyll fynde to ease me. I am in grete
drede I trowe they wyl haue but lytell compassyon on
me that am thy poore soule/but gyue there attendaun
ce for to berye the tychely and worshypfully and make
thy houses clenly and to make thy purse emptye and
lytel compassyon or remembraunce wyl they haue vp-
on the and me certaynely but lette me brenne eternal-
ly but yf the mercyes of hym that is almyghty by the
meanes of his moost holy mother that pure chast mayd-
den that helpeth euery synner that calleth after grace
when there is none other remedy. Nowe farwell body
thou shalt to erthe and lye and rotte and wormes shall
ete the and I shall to paynes longe or elles eternally
mercy blessyd lady that bare cryste Jhesu our redemp
tour for in none other helpe I assure me.

¶ The lamentable lamentacyon of the
dyenge body to the soule.

ALas sely soule the tourmentes and the paynes of mynne offences shall ye suffre I am soo sory there can no tonge tell the sorowe that I endure that haue brought you in suche bondage peryll daunger & hdueresyte without remedy nor the hyghe and myghty mercyes of almyghty god whose mercyes can not be had but by the menes of his blessyd holy mother and yf she that is soo chaste so pure and soo holy woide abhomyne the abhomynacyon of oure synnes what shall I doo. I haue desyred fayethe hope & charyte to be my aduocates to her that bare oure lorde Jhesu cryste. And whan I am answered agayne suche answere as I haue I shall lette you wete.

Chow the dyenge creature complayned hym to fayth hope and charyte saynge thus.

O ye holy fayth hope & charyte where haue ye ben soo longe I haue lyued in grete drede how haue ye spedde haue ye bene with the quene of heuen lady of the worlde and empresse of hell that mooste glorious pure and chaste byrgyn that bare the sone of god that sholde redeme all mankynde / how wyll her chastyte her pure byrgynyte receyue me that am a synner and suffre me to come to her presence and putte a supplycacyon to her mooste glorious hygh and excellent prynce that I haue so greuously offended her blessyd sone & her / wyll she not abhorre ne dysdayne too looke on me that am of al synners the mooste horryble and abhomy mooste haboundant grace fynde a meane howe to make a syght / but I haue herde saye of olde antyqueyte

that she is soo mercyable and so gracyous to synners whan they call after grace and haue holpen soo many synners that of ryght must haue perysshed ne her grace had be. But what comforte ye haue of her moost haboundaunt grace I praye you lette me wete / for certaynly I lyue in grete dyspayre / for here hath be with me sythen that ye wente my soule & complayned that he muste perysshe eternally in my defaute and cryeth and wayleth the tyme that euer he was coupled with suche an vngracyous body that soo hath rewled hym / & I can not gyue hym no comforte without you thre.

¶ The answere of fayth hope and charyte to the dyenge creature.

Semeth fayth hope & charyte haue done your message and fonde that prynces ful gracyously dyspoled and sayth that she remembreth well how ỹ glorryous tryny te chose of one assente to be medyatryx & meane betwene god and man and that her grete worshyppe and Ioye was cauled for oure redempcyō whi che she can not putte in oblyuyon / and also the grete sorowes not one but many that she had atte her sones passyon and sawe her blessyd and beste beloued chylde dye soo tourmentously for the redempcyon of synners and he gyltcles hym selfe in euery chynge but of his grete and moost ample grace mercy and charyte that he shewed vnto all synners and soo precyous so glorryous and soo tender was neuer man as he was for he was the veray pure / and godhede medled with her pure caste bergynyte and maydenhode and in her

precyous body made his holy habytacyon nyne monethes and in her soule eternally. And whan she vnderstode the prophecy of her grete mekenes desyred that she myghte be one of those and symplest seruaunt to her that sholde bere the sone of god and hym that sholde redeme all mankynde & her grete mekenes thought her selfe not worthy to that moost holy occupacyon. And therfore be of good chere for we fayth hope and charyte wyll bryngе you there and not leue you tyll ye be answered and syth ye haue put your specyal trust in vs to be your aduocates and layde aparte all temporal and wordely truste we thre wyl not fayle you/and therfore putte your soule in comforte/and arme you with the armure of a sure and a hole confessyon with a sorowfull contrycyon purposynge to doo very satysfacyon and out of doubte/we hope ye shall spede ryght wel yf it be in your herte as ye speke with your mouth and elles trust not to our frendshyp in no wyse but go and labour your supplycacyon as effectually as ye can deuyse and be out of all dyspayre for we fayth hope & charyte wyll not leue you for the truste that ye haue alwayes had in vs.

¶ How the dyenge creature calleth after the soule agayne.

WHere be ye dere soule that was with me but late complaynynge that ye muste to payne for a longe whyle or elles eternally and in my defaute and withoute remedy I haue ben in suche drede sorowe trouble and fere for you that no thynge coude comforte me

tyll Fayth and Hope came to me and asked me yf that I were not acqueynted with Charyte. And I haue an swered them semely that I was neuer acqueynted ne conuersaunt with hym & that me repenteth sore / now Fayth and hope haue brought me with hym and I haue humbly and lowly submytted me to hym and lowly cryed hym mercy of my presumpcyous foly promysynge that I wyll neuer offende hym more denyenge all suche as be his enemyes and as he loueth not benge aunce / hatered / and cruelte and promysed hym faythfully that I wyl neuer dele with them more and I hope he hath pardoned me / and hath be in the company of Faith and hope to the moder of mercy for me & brought me a ryght gracyous answere agayne. That she can not put in obliuyon the grete Ioye worshyp and comfort that she had of the sone of god for the redempcyon of vs synners / nor the maydenly and moderly compassyon that she suffred for hym in the tymes of his moost precyous paynefull and bytter passyō and that I shall haue hardoines to come to the presence of that moost roy all and emperyall princes and put a supplycacyon to her / and therfore be of good chere and suffre your paynes pacyently for thoughe it be longe I hope it shall not be eternally and good dere soule whyle ye and I be to gyder or ỳ we departe / puruey in youre wysdome some remedy what cā be do to your ease and I wyl be ryghte agreable therto / for whan we twayne ones be deuyded and departed fewe or none wolde haue compassyon in your payne. Se ye not how the worlde lowreth vpon vs now euery daye and is redy to departe frome vs euery daye for lyteli thynge or nought & lesse wolde they doo for vs and we twayne were departed

Therfore dere soule the remedyes that may be founde thorughe your wysdome I praye you fynde them and I shall be ryght fayne to execute theym / for I am at this houre as sory as is possyble ony wretche to be that I haue brought you in the peryll of daunger that ye be in and as fayne wolde be to doo that sholde ease you and gladder than euer I was to do ony thynge that hath hurte you.

Chow the dyenge creature puttethhis supply-cacyon to the moder of mercy Mary replete with grace prynces of reuth / mercy & pyte to whome all synners resorteth whan they be focourles.

Mekely besecheth and sorowfully complayneth your dredefull supplyaunt that all my longe lyf vnto my eldest age haue lyued and not obeyed the com maundementes of almyghty god in noo thynge but mysuesd my lyfe in all the seuen deedly synnes / and synfully and symply haue occupyed my fyue wyttes and sette asyde all vertues and vsed and occupyed all vyces and serued the deuyll the worlde and the flesshe hauynge very knowlege bothe of good and euyll and knowe wel that that peased them despysed dyspleased almyghty god. I spared not to dysplease god but I dredde to dysplease them and now hath a sergeaunt of armes be with me and layde vpon me the mace of his offyce cruelly and hath cōmaunded me to make me re-dy euery houre for I shall not wete whan I shal be cal led to my Jugement ẏ certayne of deth he hath brou-ght me in to ẏ greuous infyrmyte that none erthly me-dycyne can cure me myn enemyes be so grete in multy

tnde and haue ouercome me & al my defautes brought
with them. And I wote well they wyll accuse me my
worldy frendes hath for sake me I haue cryed and cal
led after them to answere for me and they haue answe
red me ryght straytly and vnkendly that they neyther
dare ne can ne wyl not answere for me nor excuse me
Andshortly they be departed away from my good aun
gell fyrste reason drede and conscyence and my fyue
wyttes hasteth them faste from me warde and leueth
me destytute and all one / and where to haue socour ne
helpe I wote not but as it fortuneth me in good tyme
may I saye I mette me with Fayth Hope and Charyte
and they haue promised me that they wyl speke to your
moost excellent benygne grace and mercy for me and
so I truste they haue / for certayne of your moost pure
chaste virginyte and vnwemmed maydenhode I was
neuer in thought. And I haue hoped & trusted to your
mercyes alwaye I haue herde saye that ye be mother
of orphans and I wys I am a very orphan fatherles
and motherles / ne be dyssolat comforte and socour to
all tho that be destytute dyssolate and soccurles I wys
lady that am I. for I haue neyther socoure helpe nor
comforte of no creature but onely the truste that I haue
in your benygne grace ye be guyde vnto them that be
out of the waye and seke the meanes for to come in to
the ryght waye. A blyssed lady I haue be soo longe out
of the waye that I fere and drede for too call to you
for grace / but as Fayth Hope and Charyte haue put
me in comforte how lothe ye be to se your blessyd sones
precyous and bytter passyon loste in my creature and
they haue gyuen me hardynes for to call vpon your
moost noble and benygne grace. And soo good blessed

lady with humble dredfull & sorowful herte & mynde I beseche your moost benygne grace mercy and pyte to set me in the tyght way of saluacyon and make me one of the partyners of your blyssed sones precyous passyon & of your maydenly & motherly compassyons & as ye became borowe for Mary Egyppeyan to your blyssed sone. So good lady be my borowe that I shall neuer from hens forth wylfully offende your blyssed sone nor you but sore repente that euer I sawe/herde or dyde ony thynges that hath dysplesed your blessed sone or you beynge in wyll neuer to retourne to synne and wretchednes agayne but rather to dye than wylfully to do ony thynge that sholde dysplease my lorde cryst Jhesu or you. Now prynces excellent & excellynge of myght & worthynes al creatures as in dygnyte my herte lady my wordely chefe goodes pray your sone to haue mercy vpon me syth in all my greteste myscheefe to your grace I flee I can no ferder refute to synde ony consolacyō / & syth my hope and truste is onnely set in you be ye my refuge now in this grete trybulacyon couer my synfull soule with the mantyll of your mercyes and set your sones precyous passyon betwene me & eternall dampnacyon.

¶ The supplycacyon of our lady to our lorde Jhesu her sone for the seke creature.

O Jhesu my lorde my god moost blessed sone in whome is all plente of grace & of vnthoughted mercy to & for all synners that in stedfast fayth and assured hope deuoutly call vnto you for helpe and grace & hūbly beseechynge mercy & forgyuenes of theyr mys

fawtes and offences to you I come as a solyciter and a besecher for this seke creature whiche with humble and sorowfull and a contryte herte sueth contynually for your grace and pardon that it myght lyke you to in clyne you of your buyte pyte to his requestes and com playntes and graciously to consyder his nedes and cau ses he is sore abasshed and dyscomfyted in hym selfe & as who sayth vtterly confounded consyderynge his greuous & depe synnes by the whiche he hath prouo ked your wrath and indygnacyon by the whiche also he is sore encombred and standeth in grete daungere of his enemy & namely he fereth hym of your dredfull Iugement for well he woteth yf ye do hym Iustyce he is but lorde forever/yet for all this he dyspayreth not of your mercy for he is in good opynyon and trusteth to reioyse your pardone and to be reconsyled to grace whereupon he sueth contynually vnto you as he may and dare/for he knoweth hym selfe so depely charged in synne and soo ferre elonged from grace by synne þ he thynketh hym selfe vnworthy to approche to offre his owne prayer/therfore he sueth by meanes and spe cyally by me to whome he calleth inportunely with py teous & waylynge voyce & seketh not but contynueth in sobbynge & weppynge soo lamentably that my herte erneth to here/and certes I can not me no lenger con teyne but to instant his prayers and to put me in your grace for hym for he calleth me the mother of mercye for encheson that I bare you whiche be the very fōtay nes and welles of mercy and haue it of vnseuerall pro pryete to be mercyable to all synners/& for this he cha lengeth me in maner as though I sholde owe of dute to entrepart e my labours and prayers in this behalfe

with hym and for hym / and to sue for the hasty spede of his reconsylacyon and that he letteth not to put me in mynde that I was ordeyned of god to be meane by twene hym and man / & certes I alowe wel his mynde therin / for true it is that I ought soo to be that lyke wyse that ye my dere lorde and sone descended frome heuen to erth by me and become partyner of mannes nature by me. Soo all synners that be not in estate of grace sholde be reconsyled and restored to grace by me and be made partyners of your Joye by me. ¶ This is well sygnyfyed in the fygure of aarons rode whiche bare a floure myraculously as scrypture wytnesseth. The whiche rode sygnyfyeth me lyke as the floure be tokeneth you / for as a rode groweth dyrectly vpwarde and is the streyght meane bytwene ẏ rode and the floure / and he that wyll clyne to gether the floure must assende by the rode or elles bowe the rode & cause the flowre to stoupe / so he that wylleth to ryse from synne must ryse by me / and he that wyll acclyne your grace and reioyse your pardon must bow me by prayer that I may cause you to stoupe that is to saye too inclyne to here prayer and requestes and to let dyscende your bemes of grace to them. ¶ Lo thus my dere sone and lorde it is open and euydente that I am ordeyned to reconsyle man and that / it is in manere my dewte and offyce so to doo / wherfore syth this seke creature thus contynually and vnfatygably cryeth to me with pyteous and dolefull complaynte and requyreth me soo straytly that I can not seas to put me in endure for hym and enterparte my labours with hym for hym / and certes it is not onely for his inportune suyte and prayer but also for other consyderacyons resonable &

charytable that moueth me to tender & instant his causes/one is that he is alyed to me ryght nye by spyrytual cognacyon for bothe we haue one fader that is god whiche is your fader by creacyō and one moder the chyrche whiche is our moder by regeneracyon thus is he my brother & I his syster and now my lorde me semeth ryght vnsyttynge me beynge a quene to se my brother a pryssoner I at lyberte and he in thraldome. I in blysse and he in tourment/wherfore I am constrayned as who sayth by nature to sue for his delyuerynge and reconsylynge and this is one of the cōsyderacyons that resonably moueth me to sue for his pardon.

¶ The seconde consyderacyon.

Another is that syth it lyked you of your grete bounte and inestymable charyte for the reconsilynge of man to take of me your handmayden flesshe & blode and bone and the sayd flesshe and bloode to offre in sacrefyce for redempcyō of me and this and all other whom it hath and shal lyke you to call to your fayth me semeth I ought not/for as moche as in me lyeth to see that thynge myscarye whiche you haue soo precyously redemed and bought as derely as ye bought me & with the same flesshe and blode that ye toke of me your humble creature and handmayden.

¶ The thyrde consyderacyon.

Another is this I and euery your other creatures before youre partye bowed to sue meanes to honoure to worshyppe to glorifye you in that we

can or may / but soit is that in Justyfyenge of this synner grete honoure and glory shall be to you and to your sayntes for your scrypture sayth. Gaudium est angelis dei super vno peccatore penitentiam agenti. That is to saye Joye and gladnes is to your aungelles the conuersyon of one synner contryte and penytent and in an other place your scrypture sayth. Magis gaudium est super peccatore penitentiam agenti quam super nonaginta nouen iustis. ¶ That is to saye and to sygnyfye that more Joye and honour is to god in reconsylynge a synner that is in full and assured purpose to perseuer in grace than in grete multytude of other ryghtwys that neuer offended. ¶ Wherfore my lorde as I am bounde to honour and glorify you so am I bounde in maner to make instaunce for recõsylynge of this your creature in the whiche thynge ye shall be gretely honoured and glorifyed and these be the thynges that moueth me to instaunce and solycyte his causes and to submyt me for hym.

¶ The fourth consyderacyon

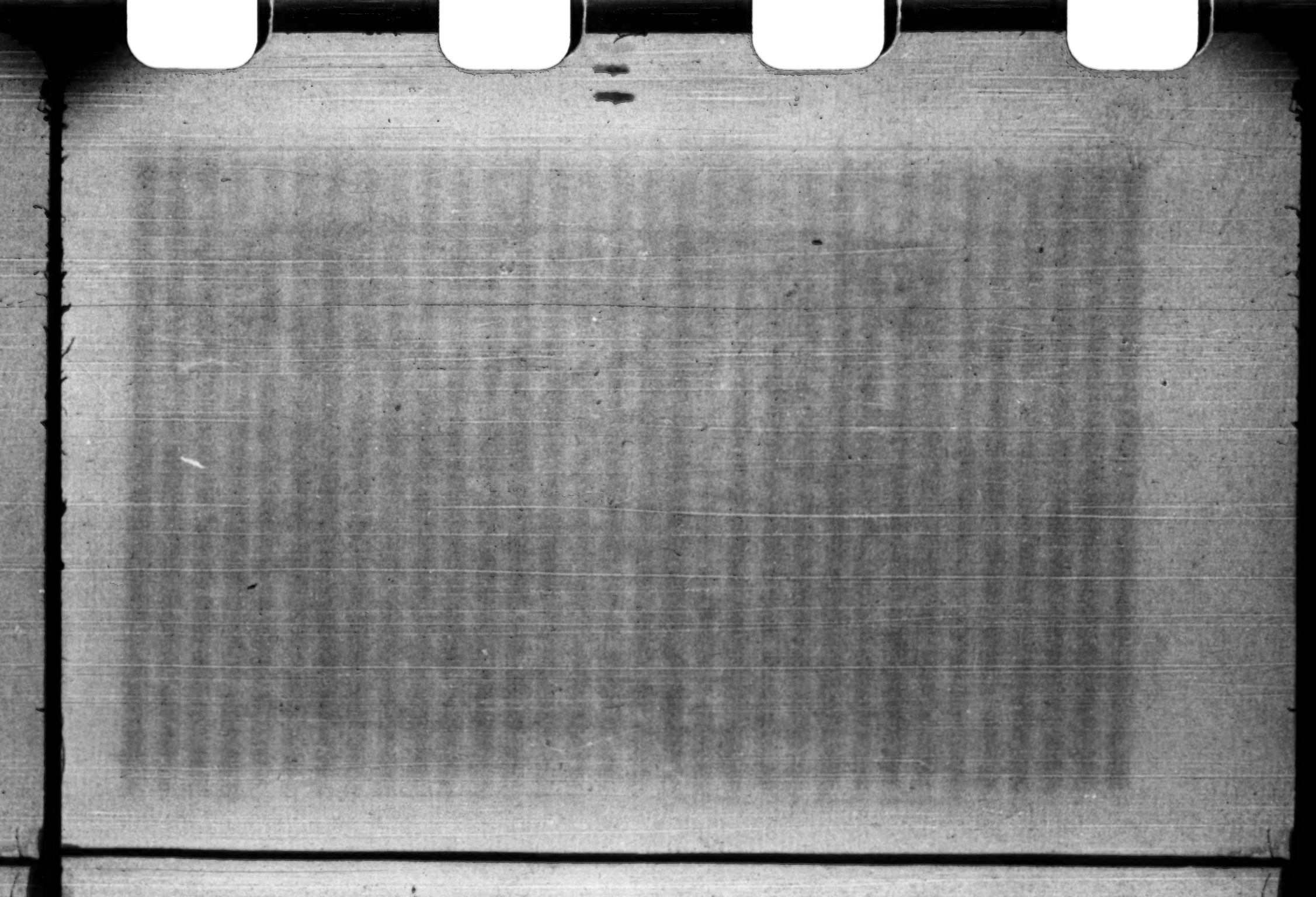
Furthermore I se in hym grete abylyte and lykelyhode to se that creature that may serue you honoure and glorifye you for he entyerly dysplesed with hym selfe that he hath so greuously synned and offended your grace and he is ryght heuy and contryte therfore and he remembreth hym many sythes of his olde synnes not as delytynge ne hauynge pleasure in theym but to his shame and grete remors and he hath theym in perfyte hatred in so moche that he wolde not offende agayne in the leest of theym for all the worlde

he hathe fastened his entente and pourpose to be here after all of other demeanynge thrugh your helpe and grace and he wyll gladly do penaunce for that he hath trespassed and he lowly submytteth hym selfe to the correccyon of youre chyrche and wylfully assenteth to paye the fynaunce and suffre the penaunce attaxed by your chyrche and to do satysfaccyon as is for his frayle possyble. And where as he sayth hym selfe not of abylyte ne power to do satysfaccyon as hym oweth in that behalfe he putteth hym selfe holy in your grace and remytteth hym to your grete mercy and to the meryte of your passyon whiche counteruayleth and preuayleth all the penaunce and satysfaccyon that myght be possyble for to be done by all the worlde from Adam tyll to the laste creature that shall be borne. ¶ And he pyteously cryeth to me and beseecheth me to enterpose my merytes betwene your Jugement and hȳ and to offre in sacrifyce for hym the sobbynge and syghynges the sorowfull and lamentable terys that I wepte for you in your tender age and chyldhode whan Symeon prophecyed to me your passyon / and whan I had lost you in Jherusalem and the sorowes that I suffred for you in tyme of your paynefull and greuous passyon whan the swerde of sorowe perysshed myherte. And certes I am ryght well content and gladde so to do. And I beseche you soo to accepte my merytes for his / as he goodly desyreth and to set my sorowes and teres of pyte in place of his penaunce and contrycyon. ¶ Forther more it myght lyke you to cõsyder the grete labour and besynes of Fayth Hope and Charyte and namely for charyte whiche sueth for hym contynually and neuer is ydell but besy to labour for hym / and she cleueth and

called for me for hym incessauntly to se the expeccyon of his causes/and she vndertaketh for his aberinge and well ye wote that her desyre & prayer maye not be voyde ne frustrate but she must be gracyously herde in all her goodly requestes and desyres. ¶ She hath also receyued fayth and hope on her partye for this seke creature and hath professed to kepe your fayth inuyolably and hope hath put hym in ful assuraunce of your mercy/for thoughe it soo be that he se not in hym selfe wherof he may truste to reioyse your pardō/yet she sheweth hym that in you is soo greate promptues of mercy and contynuall custome that you be wonte and vsed allwaye to forgyue and haue of naturall proprete for to be mercyable to all synners that it maketh hym bolde to fasten the anker of his hope in you and trusteth fynally to make a vyage in the porte of your mercy.

¶ The conclusyon of our ladyes supplycacyon.

NOw my lorde syth all the good abylytes and dysposicōns vnto grace be in this creature by your suffraunce/there is no more to doo but that ye let descende your grace to the vessell so dysposed and that you vouchesauke to suffre hym reioyse your pardon and reconsyle hym to your chyrche and make hym a membre therof the soner and spedyer for this my prayer and request. I you beseche my moost dere lorde and sone who me it hathe lyked you al waye to here gracyously and neuer suffre to departe boteles of petycyon for whiche be to you and to your moost honourable and drad father with the holy goost your egall pere euerlastynge Joye honour and glory Amen.

Her endeth a lytell treatyse of the dyenge creature Enprynted at London in Fletestrete at the sygne of ye sone by Wynkyn de Worde.
Anno dñi. M. CCCCC. xiiii.

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